

THE
ADVANTAGES OF SEARCHING THE SCRIPTURES.

A SERMON

PREACHED BEFORE
THE SOCIETY IN SCOTLAND
FOR PROPAGATING CHRISTIAN KNOWLEDGE;

AT THE ANNIVERSARY MEETING *25th*
IN THE HIGH CHURCH OF EDINBURGH,

ON THURSDAY, JUNE 7. 1787.

BY GEORGE HILL, D. D.

ONE OF THE MINISTERS OF THE CITY AND
PROFESSOR OF GREEK IN THE UNIVERSITY, OF ST. ANDREWS;
AND DEAN OF THE ORDER OF THE THISTLE.

SEARCH THE SCRIPTURES.

JOHN, V. 19.

EDINBURGH:

PRINTED BY MARTIN AND M'DOWALL,
FOR THE SOCIETY;

AND SOLD BY W. GRAY FRONT OF THE EXCHANGE,

Anno 1787.

EDINBURGH, JUNE 7. 1787.

At a General Meeting of the Society in Scotland for
Propagating Christian Knowledge,

THE Thanks of the Society were given from the Chair to the Rev. Dr. George Hill for his excellent Sermon preached before them this day; and, being requested, he gave his Manuscript of the same to be printed for the benefit of the Society.

JOHN M'FARLAN, Sec.



TO THE RIGHT HONOURABLE
THOMAS EARL OF KINNOUL,

PRESIDENT OF THE SOCIETY IN SCOTLAND FOR
PROPAGATING CHRISTIAN KNOWLEDGE,
CHANCELLOR OF THE UNIVERSITY OF ST. ANDREWS, &c. &c.

MY LORD,

THE commands of that Society over which your Lordship presides, have afforded me an opportunity of expressing, in this public manner, my gratitude to my Patron.

My obligations to your Lordship are too personal to admit the usual stile of Dedications. But, when I solicited your permission to inscribe to your Lordship a plain discourse which had been honoured with your approbation, I was desirous of conveying to those who may read it, that one very strong motive to exertion in the

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discharge of my duty, has been an earnest desire of appearing, in your eyes, not altogether unworthy of the countenance and protection which I have received from your Lordship, for twenty years, in all the varieties of my life.

I have the honour to be,

With the highest respect and esteem,

MY LORD,

Your Lordship's most obliged,

And most devoted servant,

GEORGE HILL.

A S E R M O N

ON THE

ADVANTAGES OF SEARCHING THE SCRIPTURES.

JOHN V. 39.

SEARCH THE SCRIPTURES.

THE books of the Old and New Testament are received, with reverence, by the whole Christian world. All in every land, who name the name of Jesus, agree in acknowledging them to be the Scriptures given by inspiration of God: but they differ in the method of testifying their reverence. The Church of Rome, professing to consider this treasure as too sacred, and too liable to abuse, to be committed to ordinary hands, lock it up in a translation which is now understood only by the learned; and they communicate to the people such par-

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cels, with such interpretations as they judge expedient. That great body of Christians, on the other hand, who have separated from the Church of Rome, adopting this precept of our Lord as the principle of their separation, have been careful to distribute copies of the Scriptures in a known tongue. For more than two centuries the Scriptures have been published in that language which is most generally spoken in Great Britain. There is no book so universally spread amongst us: none of the same size that may be so cheaply purchased. It is put into the hands of the people in their childhood; it continues their companion through life; and all the authority which they are accustomed to respect concurs in enjoining the search of the Scriptures.

WHILE the greater part of the inhabitants of this island thus found easy access to the Scriptures in their native tongue, while the progress of improvement in the low countries was daily increasing the

number of those, who, even in the humbler ranks of life, receive that education which qualifies them to read the Scriptures, the Society, before whom I now speak, directed their attention to those corners of the island, where the situation of the natives was much more unfavourable. Their original charter grants them power "to receive contributions and therewith to erect and maintain schools in the Highlands and islands of Scotland, for the purpose of teaching to read, especially the Holy Scriptures." Under this authority, they have proceeded, during the course of this century, gradually extending their schools, with the increase of their capital, through the most convenient stations: They require the masters whom they employ, to teach the scholars to read and speak the English tongue, and to translate Gaelic into English: They distribute English bibles to those scholars whose parents are unable to buy them; and, knowing the predilection which the inhabitants of those districts have for their native language, they have

invited them to search the Scriptures, by publishing first the New Testament, afterwards the Pentateuch, and lately the Prophets, in the Gaelic tongue; and they have given notice that a translation of the remaining books of the Old Testament is very soon to follow.

THIS great work, by which the Society in Scotland for propagating Christian knowledge are just about to crown their pious labours, has naturally directed my attention to the subject which my text presents. Many useful and important topics connected with the institution of this Society, have been illustrated with distinguished learning and eloquence upon similar occasions. But I may hope that I shall not perform an unacceptable service to those before whom I speak, while I contribute my endeavours to promote the primary object of their attention; while, with the zeal of a good citizen, with the plainness and earnestness which become a preacher of the

gospel, I recommend to my countrymen the search of the Scriptures.

I SHALL endeavour to state the advantages which may be derived from searching the Scriptures; and I shall then suggest some directions for searching them so as to reap those advantages.

I. SEARCHING the Scriptures is useful for our information—for our comfort—for the direction of our conduct.

1. *Searching the Scriptures is useful for our Information.*

“ALL Scripture,” says the Apostle Paul, “is profitable for doctrine,” that is, for teaching truth, “and for reproof,” that is, for confuting error. I comprehend both, when I say, that searching the Scriptures is useful for information.

WHEN the Scriptures were first published, they brought to light many important truths: They were eagerly read by those who received them; and the different parts of them were compared in order to attain the full meaning of that which they taught. The importance of the subject still remains; but it has become less interesting by the want of novelty. Those who live in a Christian country are trained in the faith of that system which the Scriptures reveal: Their curiosity is early satisfied; and as they advance in life, and engage in a multiplicity of business, they are ready to account the search of the Scriptures a duty less needful than it was in former times, because they suppose that the knowledge conveyed in them is now completely incorporated with the whole mass of human knowledge, and may easily be acquired by conversation, by the established methods of instruction, and by other books.

THIS is the amount of that apology, which many, who acknowledge the divine

authority of the Scriptures, pretend to offer for the very small portion of their time which they spend in reading them; and by this careless apology, they would represent that duty which my text prescribes to all, as the business of a particular profession, or as one of the many amusements which leisure and curiosity open to the learned.

It is obvious that this apology is very inconsistent with that love of truth, that spirit of enquiry, that liberty of judgment which are deservedly the boast of modern times. Why should those who are commanded "not to call any man their master upon earth," submit to human systems of Christian doctrine as the rule of their faith, when the book from which every system professes to derive its authority, is put into their hands? Does it not become every man, in a matter of such importance, "to judge of himself what is right;" to learn "the truth, as it is in Christ Jesus," from those to whom it was communicated by the Spirit, and to avoid the impuri-

ties which this living water may have contracted in the channels that have conveyed it to us, by drinking it unmixed at the fountain-head?

If the evidence of our Holy Religion could be comprised within the compass of a short demonstration, and if faith were nothing more than an assent to the truth thus demonstrated, there might appear to be less occasion for searching the Scriptures. But it is well known, that the argument for the truth of Christianity consists of a multitude of circumstances which are not perceived at one view, but are gradually impressed upon the mind; and even that faith, which is the foundation of the Christian character, is a trial of the goodness and honesty of the heart. Searching the Scriptures is, in this way, an essential part of the education of a Christian. A person who has been accustomed to admire the laboured productions of human genius, is not at first delighted with the simplicity and sublimity of the word of God. "The

natural man receiveth not the things of God, for they are foolishness to him." But by searching the Scriptures, our understanding is enlarged so as to receive the whole counsel of God. By comparing things spiritual with spiritual, we are enabled to discern them; and, when "the word of Christ dwells in us richly," we come to have in ourselves that witness which is to us the most satisfying, how far superior the Scriptures are to all human compositions.

EVERY person knows that the Scriptures contain predictions of future events; and every Christian has a general impression that many of these predictions have been accomplished. But it is only by reviewing them frequently, and comparing them with history, that we can attain any conception how literal and how minute that fulfilment has been. "Search the Scriptures," says Jesus, "for these are they which testify of me." The predictions of the Old Testament respecting the Messiah, and the history of the Divine

Person who appears in the New Testament claiming that character, illustrate, in the most beautiful manner, the continuity of the whole dispensation of grace; and they furnish an instance of the fulfilment of prophecy, which has this peculiar advantage, that extent of reading and depth of reflection are not necessary in order to judge of it. That book which is in the possession of every Christian, contains both the prophecy and the event: the progressive opening of the prophecy from the beginning of the world till the event draws near, may be traced by every reader; the history of the event perpetually leads him back to the prediction; and the resemblance is so striking that he cannot avoid making a comparison.—Those who have leisure and opportunity for further researches are able to trace the fulfilment of many other prophecies: The subject has undergone much discussion; and that coincidence between the prediction and the event, which, in numberless instances, astonishes those to whom it is first presented,

has only been placed in a more striking light by the most laborious and learned investigations. There are, it is true, many prophecies in Scripture which are still very imperfectly understood. But various events have explained to us some parts of these prophecies, and give us assurance that every word has a meaning, and will have an accomplishment. We endeavour, therefore, by searching the Scriptures, to catch the light which, in the course of Divine Providence, is gradually reflected upon what we do not understand; and, although we acknowledge the vanity of attempting to foretel future events by a conjectural explication of dark expressions, yet, judging from what we have seen, we regard the prophecies contained in the Scriptures as an evidence of their divine original, which grows with the lapse of time, which cannot be overturned by any corruptions in the Christian Church, by any power of sophistry or of ridicule in its enemies; and we rest in faith and hope, that, to some of the generations of men, this evidence will be

so clearly illustrated by the succession of events in the Church of Christ, as to convince even those who shall then be most disposed to resist the truth.

ALL who believe in the existence of a supreme Being, may know from the works of nature, that "he does marvellous things which we cannot comprehend;" and all who believe in the extraordinary revelations which he has vouchsafed to the human race, receive them upon the faith of those signs and wonders by which they were ushered into the world. But the extent of power therein displayed, the working of that Almighty arm, which, by methods in our eyes the most unlikely, has conducted, from the beginning of the world, the great schemes of Divine Providence, are thought of with becoming reverence only by the persons who read and ponder the simple accounts of those transactions which the Scriptures contain. In the miracles of the gospel especially, it is not merely the power, but the mixture of

power and grace, the condescension, tenderness, and delicacy, which the narration of the Evangelists exhibits, that characterise the works of Jesus, and shew to an attentive reader the hand of God, with the man "who went about doing good."

As the search of the Scriptures is profitable for "doctrine," for teaching us the excellence and the evidence of religion, it is profitable also "for reproof," and in this respect, too, it may be said to extend our information.

MANY circumstances have conspired to render the Scriptures a favourite subject of ridicule and sophistry to the scorner; and those who are strangers to this book are easily misled by his words, because they are unable to give any rational account of the detached passages which they hear him misrepresent. But that acquaintance with the general scheme of the Scriptures, with the connection and dependency of the several parts, which is acquired by reading

them carefully, prepares a Christian to give an answer to every one that asketh a reason of the hope that is in him, and qualifies him to discern the futility of those objections which arise from partial views, or from the petulance of men "who speak evil of the things which they know not."

"REPROOF" is necessary, not for the scorner only, but also for the false prophet. The faith and practice of Christians have been often perverted, and their consciences have been subjected to the traditions and commandments of men. They who were misled fell into this corruption and slavery by neglecting to search the Scriptures: They were delivered out of it by that pure and complete information which is to be derived from the word of God. It was after the Church of Rome had taken away the key of knowledge, and forbidden the people the use of this book, that she was able to impose the full weight of that grievous yoke under which the Christian world long groaned: And it was when our forefathers presumed

to open this book, that they began to make themselves free. From hence they derived irresistible weapons. By the light of Scripture, they exposed to scorn the fabulous legends, the absurdities, the idolatry, and the uncharitable spirit of those who had kept them in bondage. The various forms of error, with all the sanction which they derived from authority, custom, and superstition, were unable to stand before the truth: And the search of the Scriptures hath established that rational system of faith, that spiritual worship, those rights of private judgment and mutual toleration, and those pure conceptions of Christian duty, which are the glory of the reformed churches.—If ever a night of superstition shall again overspread the Christian world, it will arise from that neglect of the Scriptures which grows with the impiety of modern times; for the ignorant are always an easy prey to imposture, while every well instructed Christian raiseth, in his place, a mound against the return of spiritual tyranny.

It is the honour of the Society before whom I speak that they have trodden in the path of the first Reformers. By teaching the inhabitants of the Highlands and islands of Scotland, to read the Holy Scriptures, and by furnishing them with copies of this book in the Gaelic tongue, they take the most effectual method of combating the errors of Popery in those districts where that corrupted form of Christianity still prevails. They oppose to the seducing arts of Popish teachers that knowledge which such teachers have always been most solicitous to suppress; and they enable those who sat in darkness, to adopt the words in which David celebrates the information derived from that part of the Scriptures which was published in his days. "Thou, through thy commandments, hast made me wiser than mine enemies; for they are ever with me. I understand more than the ancients, for thy testimonies are my meditation."

2. Searching the Scriptures is useful for our Comfort.

THE understanding of man is delighted and improved by receiving information: but he stands in need of something more. The goods which this world offers are unable to satisfy his soul; and all the objects to which he clings upon earth confess their insufficiency at those very times when he has the most occasion for support. Amidst the vicissitudes and calamities to which his life is exposed, he has directed his eyes from earth to heaven, and, by making his complaint to those superior beings whom unassisted reason taught him to acknowledge, he has sought to find, in a communication with them, that relief which the creatures were unable to yield. But this purest source of comfort was early empoisoned by idolatry and superstition. The human mind, in its wanderings, forsook the living God; and that which was call-

ed religion, became, in some respects, so childish, that it could not reach a wounded spirit; and in others, so gloomy, that it added to the natural horror of affliction.

How desirable, then, to man is that sacred book, where all the revelations which the true God hath made of himself are collected for his benefit; where religion, stripped of those terrors which are not its own, and no longer clouded by the mistakes of human fancy, appears with its native power of soothing and invigorating the mind.

WE see, in the Scriptures, one Almighty Being, the Creator and Preserver of all those parts of nature which the blinded nations supposed to be animated by a multiplicity of gods, providing this earth with every thing necessary for the sustenance and amusement of its noblest inhabitant; extending a fatherly care over all the offspring of that one pair whom he made af-

ter his own image, and exercising, in a variety of dispensations, that moral government of which they are the fit subjects: We see him employing the illumination of one people, to preserve, in the midst of idolatry and wickedness, the knowledge and the hopes of true religion, and preparing the world, by the conduct of a scheme of Providence which was opened from the beginning, for the appearance of that Person, who came, in the fulness of time, from the bosom of his Father, to declare him unto us, whose death is the atonement for the sins of the world, whose resurrection is the assurance that his sacrifice was accepted, "who entered into glory, that our faith and hope might be in God;" and whose religion, spread over the world by the power that is given unto him, is the appointed mean of enlightening the blinded nations, and of uniting the whole human race in the knowledge, the worship, and the love of one God and Father of all, through one Mediator, the man Christ Jesus.

THIS is the system of grace and consolation which the Scriptures unfold. It brings to the heart of man, under every perplexity, every fear, and every sorrow, that precious balm which the world cannot give: It cheers those who know no other joy; and, while it alleviates the burdens of this life, it opens the most delightful prospects after the time of bearing them is at an end.

THE truth of this system is believed by all who receive the Scriptures: Its power in healing the broken-hearted is felt only by those who search them: For the consolation of the Scriptures is not concentrated in one part of this Sacred Book, but, with divine munificence, is scattered throughout the whole in all different forms, and they who make the most diligent search gather the largest store. In the Scriptures, that power, wisdom, and goodness which, when united, form the proper object of trust to a feeble ignorant creature, are exhibited in the most striking light, not by

description merely, but by a record of their various exertions: The whole extent of creation, and the whole conduct of providence are perpetually presented to us, in this book, under that aspect which enables us to understand from them the loving-kindness of the Lord; and the death of Christ is stated as the sacred pledge given to man that the Lord is gracious, and full of compassion. "Whatsoever things were written here afore-time, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." The messages sent by the ancient prophets to those nations with whom the Almighty was pleased to maintain a special intercourse, abound with the most condescending views of the Divine Majesty, the most rich and tender promises. In the many histories of good men which the Scriptures record, we see the fulfilment of those promises, the watchful care of Providence exemplified, the friends of God ever with him, afflicted yet not forsaken, chastened in faithfulness and in love, raised

out of the depth of affliction, and compassed about with songs of deliverance. Their experience of his goodness removes our distrust; their expressions of thankfulness rebuke our murmurings. When we read the prayers and praises which their pious souls breathed, our hearts begin to sympathise with theirs; and when, in similar circumstances, we adopt the same language, we feel our breasts glow with a portion of their spirit. There is no situation in all the vicissitudes of human life to which some expressions in the Psalms are not apposite. Every devout person finds his own condition delineated; and the oftener he draws out of this well, he imbibes the more fully the sentiments which that condition ought to inspire.

COULD we promise to pass through life without sorrow and without change, we might account the precept in my text a needless injunction. But if our gracious Father, knowing that man is born to trouble, hath provided in the Scriptures a cor-

dial adapted to every capacity and every taste, it is surely our wisdom to use it. The careless reader must miss the treasure contained in a book where the most interesting histories, the most sublime poetry, the plainest words of promise, and the tenderest effusions of devotion are beautifully thrown together. But to them who search the Scriptures, the consolation opened from those various sources, is fully imparted; it is impressed upon their minds, and they are not only soothed during the action of reading, but they lay up a store for the time of need.—Persons who have occasion to visit the afflicted, know how dreary and barren those minds are which have no acquaintance with the Scriptures, how sweetly and powerfully the promises, the experiences, and the devotions contained in this book, recur, in the day of trouble, to those who have made them their meditation.

THIS is the cordial which has been sent to the remote corners of this country,

where many of the conveniencies of polished life have not yet been introduced, where the resources of other study and knowledge are little known, where the help of the skilful is often very distant, and there is not that kindly alleviation of distress which arises from the sympathy and aid of a numerous neighbourhood. The Society in Scotland for propagating Christian knowledge have gladdened the bleak mountain, the sequestered glen, the lonely islands of a stormy sea, by introducing into them a sound which is more cheering than the countenance of a friend. The widow, the fatherless, the poor, the sick, the mourner, the solitary, shall bless you for that familiar acquaintance with the Scriptures which you have furnished them with the means of acquiring: They will feel your gift to be "better than thousands of gold and silver;" and they will henceforth be able to say with David, "Thy statutes have been my songs in the house of my pilgrimage. Thy testimonies have I taken as an heritage for ever. When

my soul melteth for heaviness, thy word quickeneth me."

3. *Searching the Scriptures is useful for the Direction of our Conduct*

THE end of religion is good conduct: The information of religion is communicated in order "to furnish us for every good work;" and the comforts of religion are experienced only by those who work the works of God. Accordingly, the Apostle Paul says, that "all Scripture is profitable for correction and instruction in righteousness;" "for correction," that is, for amending those who have erred; "for instruction," that is, for training men in the way in which they ought to walk.

"God hath shewn to man what is good; and that which the Lord requires of him," may be deduced from his natural sense of right and wrong; from his relation to God and to his fellow-creatures; from just

views of his own interest, and the interests of society; from an enlarged comprehension of the ways of Providence. It is certain, however, that the knowledge of that rule of life which may, in this manner, be deduced, has never been completely or universally attained in any country which was not blessed with an extraordinary revelation. The laws of human society, even when they provide with wisdom for the peace and good order of the community, do not attempt to wash the heart from wickedness; and the most admired constitutions of civil government have fostered dispositions very inconsistent with pure virtue. Those deductions of our duty which we find in the writings of a few men, whom Providence raised up in the midst of heathen darkness, remain as monuments how agreeable good conduct is to the most enlightened reason of man. At the same time, had their deductions been nearer to perfection than they are, they would not have produced much effect. They were counsels delivered with-

out authority; they were unable to preserve the purity of those who received them, and they were not published to the world. The great body of the people were left to entertain conceptions of the duties of life which were both gross and narrow: No moral instruction was administered sufficient to remedy the corruption of their manners; and the natural sentiments of the mind were perverted by the prevailing superstition.

It cannot be denied that mankind, in these circumstances, stood in need of a plain, explicit, authoritative declaration of their duty: And, taking the Scriptures in the simplest view as a rule of life, they will be allowed to be a most useful book. Here is a standard of conduct, which, is less liable than any other to be perverted by custom, or passion, or interest; a safe unerring guide to which, in every situation, we may, without fear, commit ourselves; a voice from heaven, saying, "This is the way, walk ye in it." The

obligation of good conduct is not here left to rest upon reasonings which are level to the capacities of few, and which hardly touch the hearts of those who are able to perceive them; but it is resolved into the will of our Creator. The most venerable authority is opposed to the impetuosity of passion;—the most interesting objects to the gains of iniquity;—the most exalted affections to the pleasures of sin;—the understanding, the conscience, and the heart are addressed at once;—and every other mode of instruction appears to be feeble, when compared with the energy of the word of God.

BUT we derive little benefit from the bare knowledge of that rule of life which the Scriptures contain : That they may be profitable to us “for correction and instruction in righteousness,” we must search them. A wise father does not attempt to pour at once into the mind of his son all the instruction which is needed through the journey of life; but he often repeats to him the many cautions which

paternal care suggests to the heedlessness of youth ; he presents to him objects that minister to his improvement ; he furnishes him with frequent opportunities of observation and reflection ; and even when he does not appear to teach, he leads him to grow wise by the exercise of his own powers. Under this familiar image, you may perceive the profitableness of searching the Scriptures. This book, like the book of nature, is full of instruction ; and the method of teaching is so perfectly adapted to the minds of those to whom it is addressed, that every one who is attentive may learn from it “ wisdom, and justice, and equity.” In one place, the general principles of a good life are stated concisely ; in another, they are spread out in the detail of the duties of different relations. Here, the perfection after which we ought to aspire, is held forth without limitation ; there, the commandment is accommodated with grace to the infirmities of our nature. God speaks to us in this book with authority, with gentleness, in precept, in

omise, in threatening, in similitude, in allegory. His commandments meet us in so many forms that we are always put in remembrance; and, if we only retain his words, we shall find his hand, wherefoever we are, leading us in the right path. His precepts come to be engraven upon our hearts by "examples which are written for our admonition." There are many histories in Scripture, which present to us the protection and blessing that attend the righteous, "the curse that is in the house of the wicked." The virtues of good men are displayed in the midst of perils and temptations, to incite us to be followers of them; their failings are recorded, to teach us humility and circumspection. We see in the life of Jesus, a character free from every shade of human weakness, yet softened by every tender feeling; a man like ourselves, who was more severely tried, and more firm than any hero, yet more amiable than the fairest of the sons of men. The simplicity with which this character is delineated, wins the heart; and Jesus commands us to search the Scrip-

tures, that we may see him going before us in all that he enjoins, and that the cords of love may thus bind his yoke upon those who consider his virtues.

SUCH is the variety of instruction by which the scriptures explain and enforce our duty, and reconcile our hearts to the practice of it: And this is the perfect teaching with which the Society in Scotland for propagating Christian knowledge has furnished those, whom particular disadvantages had retained longer than the inhabitants of other parts of the island in the rudeness of our ancestors, and whose local traditions and customs, while they cherished some virtues, were unfavourable to that uniformity of good conduct which is the perfection of the human character. By putting the words of this book into their mouth, and alluring them to meditate in the law of God day and night, you have afforded the most effectual and certain aid to the dictates of prudence, of conscience, and of kind affection. You have given a guard to their integrity, a bridle to their passions, and an

incentive to their languor. If they make " the testimonies of the Lord their counsellors," they will feel an alacrity in well-doing, which does not arise from any inferior consideration; and they will say with David, " Thy word have I hid in my heart, that I may not offend against thee: It is a light unto my feet, and a lamp unto my path. I have chosen the way of truth: thy judgments have I laid before me."

II. HAVING thus stated the advantages which may be derived from searching the scriptures, I now proceed to suggest some directions for searching them in such a manner as to reap those advantages.

THE word which our Lord has chosen, marks with precision, the outward act which is required of Christians. To search the Scriptures is not to read them hastily, without attention, upon some rare occasion; it is to read them frequently, stated-

ly, and deliberately. None will say that this is an impracticable duty. The busiest may, by a proper disposition of their affairs, set apart a portion of their time for this employment; and the idle may well spare some of those hours, which, with all their anxiety to find different amusements, they often know not how to dispose of. To every one of us God hath given the Sabbath as a returning season of religious recollection. A part of it ought always to be spent in reading the Scriptures; and if we account the day of the Lord honourable, we will not want leisure for obeying the command in my text.

THE rules of sacred criticism cannot be supposed to enter into a popular discourse. I presume not to address myself to those who are led, either by inclination, or by a sense of duty, to employ their literary talents in the prosecution of theological studies. But, after the example of that Society before whom I speak, whose institutions are calculated for the benefit

of the great body of the people in certain districts, I wish to assist those who have no peculiar advantages for study, in deriving information, comfort, and instruction from the search of the Scriptures: And to them I say, that, if they would not with this employment to be “bodily exercise, which profiteth little,” they must read with good intention,—with humility,—with application to their own case,—and with prayer.

1. *In order to profit by searching the Scriptures, it is necessary to read them with good Intention.*

IN bodily tasks, the disposition of the workman's mind is not of great importance. Provided the work be done, his wages are earned, and his master is satisfied: But the usefulness of those exercises which minister to the improvement of the mind, depends very much upon the sentiments and views with which they are performed. Here the manner of doing the

work is often of more importance than the work that is done; and a wrong intention in the agent often prevents him from reaping the fruit of his toil.

If you search the scriptures in order to make a display of your acquaintance with them, you may have your reward. By the readiness of your quotations, and the acuteness of your critical remarks, you may astonish the ignorant, and obtain praise from those who value such researches. But your own heart will not be the better for "that knowledge which puffeth up." If you search the Scriptures in order to be learned in controversy, you may know the grounds of all the different opinions respecting certain disputed points; you may be able to convince the adversaries, and to defend your own tenets with dexterity. But there is a danger of your turning aside from the weighty matters of the law, to "questions and strifes of words;" and in your zeal to establish what you account the truth, you may make shipwreck of

faith and a good conscience. Once more, if you search the Scriptures with a captious spirit, desirous of raising objections, of finding matter of censure or of ridicule, you may succeed beyond your expectation. You may puzzle both yourselves and others; you may derive from the venerable phraseology of Scripture much aid to the barrenness of your wit; by a sneer at what you do not understand, you may please those who know as little as you do; and by a ludicrous application of solemn expressions, you may excite laughter amongst those who care not at what expence they are made merry. But your search of the Scriptures will, in this case, degrade in your eyes the great truths of religion, and, while it confounds your understanding, and tends to efface every serious impression from your hearts, it will produce in your discourse a multitude of idle words, for every one of which, your Master hath said you shall give account in the day of judgment.

THINK it not enough, then, that you spend a portion of your time in reading your bibles; but examine yourselves that, you may know the intention with which the work is done. Do not search the Scriptures for ostentation, for contention, or for sport. But search them as the book given by God to convey to you the most important knowledge, to comfort your hearts, and to direct your lives. Keep these great purposes of this book in your eye when you read it. "As new born babes, desire the sincere milk of the word, that ye may grow thereby:" And if, "with good and honest hearts," ye seek the profit which the Scriptures were given to administer, through the blessing of God, ye shall obtain it.

2. *In order to profit by searching the Scriptures, it is necessary to read them with Humility.*

IN all our intercourse with the Almighty, we receive lessons of humility. "Vain man, who would be wise," is perpetually

reminded, both by the book of nature, and the book of Scripture, that " he is of yesterday, and knows nothing." In creation, those things which are necessary for the sustenance of man are scattered with profusion, and are gathered by the untutored savage. But many materials of convenience and enjoyment long remained hidden from the generations of men. The investigation of the laws according to which God conducts those operations which we daily see, requires much attention and study; and there appear to be certain bounds set to the curiosity of man, mysteries in nature which he in vain attempts to penetrate, where the fact is manifest to his senses, while all speculations concerning the fact are dark and bewildering. The book of Scripture, in like manner, bears the marks of proceeding from him who is known to us only in that degree in which he condescends to make himself manifest. He hath made every thing necessary for our information, our comfort, or our instruction, plain to those who

search. "The entrance of his word giveth light to the simple," and every Christian may find here the words of eternal life. But the Almighty hath mixed much darkness with this light. Even the historical books of Scripture appear strange to those who are unacquainted with ancient customs. The writings of the prophets, from the very nature of prophecy, are obscure, and to us they appear veiled in the figurative language, and the symbolical actions of Eastern nations. The doctrinal parts often touch upon subjects which are raised far above us: The limited faculties of man, in vain, attempt to comprehend the wisdom, the majesty, and the grace of an infinite Being; and the speech of man is altogether inadequate to express that which it hath not entered into the heart of man to conceive.

IF, then, you begin your search of the Scriptures with an expectation that every thing contained in them is level to your capacity, you will soon be dissatisfied; you

will be in danger of rejecting what you do understand, because you meet with difficulties; or, like the unlearned and unstable whom the Apostle Peter reproves, you will wrest the Epistles, and other difficult places, to your own destruction. It becomes you to consider that this is a state of mind very unfavourable to your improvement, and very unsuitable to the employment which my text recommends: And you ought to recollect, that, as there must be in Scripture, "things which are hard to be understood," so, in the wisdom of God, these very things are made subservient to many excellent purposes. This book was given to be the rule of faith and practice, the meditation and delight of Christians of every condition, of every measure of attainment in science. Here, therefore, according to the image of the Apostle, there is not only "plain food for such as have need of milk, but there is also strong meat for such as are of full age, even those who, by reason of use, have their senses exercised to discern good and evil."

While "the principles of the doctrine of Christ are here revealed unto babes in knowledge," there is enough to excite the curiosity of those who inquire, and to exercise the talents of the wise. Grammarians, philosophers, historians, have searched the Scriptures, and their search has been amply rewarded. An enlarged comprehension of the scheme of Providence, and the course of human affairs, has enabled some to attain that sense which was too profound for ordinary minds: An intimate acquaintance with ancient languages and manners has expounded the meaning of many passages which had been misunderstood or misrepresented; and sacred criticism, proceeding upon sound principles, and conducted by men of erudition and information, has, in numberless instances, rescued the Scriptures from the charge of absurdity and inconsistency, and has demonstrated the effectual care with which Providence has preserved the oracles that were at first given by inspiration of God, from destruc-

tion, or from gross corruptions. The different interpretations which the same text had received in the eagerness of controversy, have corrected one another; and the diligence and acuteness with which theological writers have sifted the opinions of their adversaries, have assisted candid minds in apprehending the truth. Historical researches have elucidated prophecy: And the beauty of the poetical parts of Scripture, as well as the exactness of those that are narrative, has received many delightful and striking illustrations from the reports of those, whom the extension of modern commerce has carried to visit parts of the world that are far removed from us.

IN this manner the difficulties of Scripture are continually vanishing before enlightened inquiry; the presumption and ignorance of the scorner are exposed; the knowledge of the modest is increased, and the faith of those who wait upon God is established: And from all this we learn

with what humility we ought to read. By “the things in Scripture which are hard to be understood,” God checks our pride: by the gradual explication of those things, he gives us assurance that his word shall endure for ever, and teaches us to look for that time ordained in his providence, for which the united labours of his servants are preparing the world, when the insignificant attacks that have been made upon his word shall be forgotten, when the scruples which those attacks have sometimes raised in pious breasts shall be perfectly removed, and the wisdom and consistency of this divine book shall be universally acknowledged. In this hope, dwell ye upon those passages which you understand: meditate on them: be thankful for them. Believe that a great deal of what you do not understand is plain to others more learned, more experienced, more diligent than you are. Attend to the connection in which difficult passages stand with the context, to other places of Scripture where the same thing is more clearly expressed, to the explications which

you occasionally receive. If, after all, darkness should remain upon many places, be not disheartened, and do not repine. Be assured that what you know "is able to make you wise unto salvation." And, according to the counsel of the son of Sirach, "be not curious in unnecessary matters, neither seek the things that are above thy strength; for more things are shewed thee than men understand, and it is not necessary for thee to see the things that are in secret."

THE Scriptures are "as a light shining in a dark place, unto which ye do well that ye take heed, until the day dawn, and the day-star arise." This is but the beginning of our existence, the opening of the powers of reason and virtue in our souls. "The things which are reported unto us in this book are what the angels desire to look into," and they will afford employment to our minds when we are made like the angels. "Now we see through a glass darkly; then we shall see face to face. Now we know

in part; but when that which is perfect is come, then that which is in part shall be done away."

3. *In order to profit by searching the Scriptures, it is necessary to read them with Application to our own Case.*

THE Scriptures are not to be classed with the many other books of amusement or improvement, in which our attention is engaged by remote objects, that are made interesting to us only by the beauties of sentiment or of composition. Wisdom here uttereth her words. "To you, O men, she calls; her voice is to the sons of men." All kindreds and tribes are commanded to draw near; and the special interest which some nations appear to have had in the transactions here recorded, only renders their history an instructive lesson, which it is the duty and the wisdom of future generations to mark. The Father of the human race here gives to all his children

that counsel by which he would guide them in the way of life; and his counsel is accommodated with condescending grace to all those varieties in their condition which he foresaw. There is a warning, a reproof, a consolation, a promise, a threatening adapted to every case: We are only required to prove ourselves, and to draw out of this inexhaustible store-house that which we need.

Do not busy yourselves with applying what you read or hear to others; an employment in which there is seldom a probability of doing much good, and always a danger of doing much harm: But seek to attain that essential benefit which may certainly be derived from a wise application of the Scriptures to yourselves. When you contemplate those excellent characters which are delineated in this book, do not think it enough to pay that tribute of admiration which the most hardened sinner cannot withhold; but turn upon yourselves, and say, Am I a follower of that which I ad-

mire? Have I any portion of the faith of Abraham, of the fortitude of Joseph, of the gentleness of Moses, of the patience of Job, of the piety of Daniel, of the mind of Jesus? When your abhorrence is excited by those pictures of the iniquity of Israel which abound in the Prophets, and of the vices of the heathen world which occur in the Epistles, search for the plague of your own heart; and see if, in some corner of the picture, the sin which besets you, is not painted with so strong a pencil, that even your own partial eyes perceive the likeness. When your souls are ravished with the "great and precious promises" of this word, ask yourselves, whether from the descriptions of the servants of God which are always conjoined with his promises, you can take courage to class yourselves amongst the number of those to whom God speaks peace. When your heart stands in awe of his threatnings, think if there is any part of your conduct, by which you are setting up yourselves as a mark to receive the arrows of the Almighty. When you

read the prayers of good men in Scripture, and see the self-abasement, the earnestness, and repetitions with which they approached a throne of grace, recollect your own condition, the feebleness of your resolutions, the temptations to which your virtue is exposed, the dangers which encompass your life, your property, your family, your good name, and think what need you have to exercise the same humility and dependence upon heaven which their devotions exemplify. When you read their songs of praise, think of the blessings which have followed you, the perils out of which you have been rescued, the mercy which has sustained you in the time of trouble; and mark how God seems to put into your mouth every word, by which they endeavoured to express the gratitude that glowed in their breasts. Your situation in life, and the particular occurrences of your lot, have imperceptibly formed your sentiments concerning the ways of Providence, the value of this world, the excellence and the happiness of

man. Try your sentiments by comparing them with the many striking views of those important subjects which the Scriptures open; and, be assured, that there is some defect in the state of your mind, unless you are able to regulate your opinions and principles by that standard which is the truth. Do not destroy, in regard to yourselves, the usefulness of the Scriptures, by seeking to shelter your vices under the maxims or customs of the world; beware of keeping at a distance from the light, lest you begin to hate it, because it reproves your deeds; but let the word of God be, with you, the test of every gain, every indulgence, every pursuit; and by this readiness with which you come to the light, let it be made manifest that your deeds are wrought in God.

“THESE words that I command thee this day,” said the Lord by Moses, “shall be in thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest

in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The expressions by which the Almighty condescends thus earnestly to recommend the search of the Scriptures, suggest, that the application of them should begin early in life. "Thou shalt talk of them to thy children, when thou sittest in thine house." What an edifying subject of domestic conversation! You have often observed that no pieces of history take so strong a hold of the mind of the young as those recorded in Scripture. Try, then, to form the minds of those who are dearest to you, by teaching them, as they are able to bear it, to apply to themselves different parts of Scripture. Accustom them, as their understandings open, to receive and to digest that wholesome food of the soul, which will nourish them to every virtuous exertion, which will furnish them with strength to resist temptation, with an antidote against the words of the scorner, with a cordial amidst the disappointments and sorrows which

Providence may ordain for them. "Where-
with shall a young man cleanse his way?
by taking heed thereto according to thy
word." "My son," let every father say
with Solomon, "bow thine ear to the
sayings of this book; let them not depart
from thine eyes, and keep them in the
midst of thine heart, for they are life un-
to those that find them. When thou goest,
they shall lead thee; when thou sleepest,
they shall keep thee; when thou awakest,
they shall talk with thee: For the com-
mandment is a lamp, and reproofs of in-
struction are the way of life."

4. *In order to profit by searching the Scriptures,
it is necessary to read them with Prayer.*

THE word of God contains his counsel
to his children: Prayer opens their minds
to receive that counsel. The one is a me-
morial left us by a Being who is not pre-
sent to our senses; the other is that me-
thod of corresponding with him, which,

while we are at a distance, we are permitted to maintain. The memorial will soon lose its effect in recalling divine things to our minds, if the correspondence be wholly laid aside. But the two support one another, and conspire in bringing us near to God. “When the saints of God sit at his feet, every one receives of his words: when they cry to him for knowledge, then they find the fear of the Lord.”

THE blessed Jesus, in the days of his flesh, opened the understandings of his disciples, that they might understand the Scriptures: After his ascension, he sent forth his Spirit into the hearts of his Apostles, to guide them into all truth; and he commanded Philip to go near, and to join himself to the devout Æthiopian, who had come up to Jerusalem to worship, and who, in his return, was reading Isaiah the Prophet, without understanding what he read. The same Jesus, in every age, marks the earnestness and humility of those who search the scriptures: The Spirit, under

whose inspiration the Scriptures were written, continues to proceed from him; and by the internal illumination of the Holy Ghost, or by various instruments which he is able to raise up, he answers the prayers which, amidst their darkness and doubts, his servants offer, in his name, to the Father of lights. “Did not our hearts burn within us,” said the disciples, “when he talked to us by the way, and opened unto us the Scriptures?” And do not the hearts of his disciples still burn within them, when he removes the veil from their eyes in reading the Scriptures, and enables them to perceive the things that are spiritually discerned? “The secret of the Lord is with them that fear him, and to them will he manifest his covenant.”

EVEN David, the man who felt so strongly, and who has described so copiously, the advantages of searching the Scriptures, does not say that he discovered these advantages, but he prays that they may be shewn to him. “Open thou mine eyes, that I may behold

wondrous things out of thy law. I am a stranger upon the earth; hide not thy commandments from me." Mark the spirit of these words; follow the example of this devout man; "when you lack wisdom, ask of God, and it shall be given you." Let prayer enliven and sanctify your search of the Scriptures. It will render the word of God to you quick and powerful, and will give it an influence over your minds very much superior to that of any other study. The Almighty will instruct you, and guide you with his eye; he will make you wise through the knowledge of his word, and he will enlarge your heart to run the way of his commandments.

THE view which has been taken of the precept of our Lord, has appeared, in the progress of this discourse, to reflect great honour upon the Society before whom I now speak. To their pure minds it will suggest much encouragement to persevere: And to the public, it may suggest the

strongest reasons for granting them that countenance and aid, which are necessary to render the benefit of their pious labours still more effectual, and more extensive

It is our happiness to live in times when Government appears solicitous to improve the internal resources of the country, when the attention of men of rank, of fortune, and of influence, is turned to corners which had long been neglected, and the most respectable associations are formed for enabling the inhabitants of the coasts to avail themselves of their natural advantages. May it not be expected that this liberal and enlightened policy will embrace the important objects of this Society as congenial with itself; that those who seek to extend the wealth of the community, will, from the same benevolent principles, encourage every rational attempt to cherish the virtues of the community; and that, amidst the patriotic efforts to rescue our brethren in the Highlands and islands from poverty, and slavish dependence, and to re-

concile them to their native land, by rendering their situation more comfortable, the exertions of this Society to form their minds by Christian knowledge, will appear praise-worthy in the eyes of every Briton? The profanity and profligacy of the lower ranks are felt and lamented in the more populous and wealthy districts of the empire; and even those who, in other respects, do not discover much zeal about the interests of religion and morality, have been made to see and know that the instruction and reformation of the people form a most desirable object to the state. Is it not equally desirable to prepare a remedy for the evil where it has not yet become inveterate, to complete the provision for the prosperity and improvement of the remoter parts of the island, by administering to the uncorrupted inhabitants the wholesome counsel of this book, at a time when they are eager to receive it. Their hardy valour has often maintained the honour, and repelled the dangers of their country: Their morals, established upon Christian principles, may

reprove the impiety and licentiousness of the age; and, as they and their descendants spread through the different parts of the empire, they may thus carry with them an antidote against the general infection.

LET not, then our princes, our rulers, and our nobles, think it beneath their dignity, or a diversion from their generous pursuit of the public good, to encourage, by their countenance and support, the labours of the ministers of the gospel in their several departments, and the more extensive plans which this Society has formed. The most enlightened writers upon political oeconomy cannot point out a treasure of such value to the state, as a stock of useful subjects trained by early culture and familiar instruction, to honesty, industry, and temperance: And the efforts of the most able and upright statesmen to lift this country above its misfortunes, will prove abortive, unless those under their administration have knowledge and virtue. "Righteousness exalteth a nation: But sin is the reproach

of a people." " I am the Lord thy God," saith the Almighty, " which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. O that thou wouldst hearken to my commandments ! Then should thy peace be as the river, and thy seed should be multiplied as the sand; thy sons should be as plants grown up in their youth; thy garners should be full, affording all manner of store, and there should be no complaining in thy streets. Happy is the people that is in such a case; yea, happy is that people whose God is the Lord."

THE END.

A P P E N D I X.

ABSTRACT OF THE PROCEEDINGS OF
THE SOCIETY IN SCOTLAND
FOR PROPAGATING CHRISTIAN KNOWLEDGE,
From the 2d June 1786 to the 8th June 1787.

SOCIETY-HALL, JUNE 8, 1787.

IN the appendix to the Annual Sermon of last year, a full account was given of the proceedings of the Directors, from July 1785 to July 1786.

THE friends of the Society were there informed of the application made to Parliament, to obtain a sum out of the money due to government from the proprietors of the late annexed estates in Scotland, to enable the Directors to take into their service the schoolmasters employed by the Commissioners on these estates. This being granted, the schools erected have been since that time kept up, and a suitable allowance regularly paid by the Society to the masters; but as it was then foreseen, the Honourable Barons of Exchequer have not had it in their power to pay any part of that sum, as sufficient funds have not yet come into their hands to pay other preferable appropriations of that money, and it is not expected that the Society will receive any

benefit from the Act of Parliament sooner than Martinmas 1788.

THE maintenance of these masters subjects the funds of the Society to a very considerable additional expence, and even requires the Directors, contrary to their rule, to exceed for some time their annual revenue. This has obliged them to refuse many applications for schools in places where they believe they are much wanted, and will render it prudent for some time to lay no additional burden on their scheme.

THE translation of the Old Testament into Gaelic is a work of very great labour, and as it is of much importance that it should be accurate, has taken more time than was at first expected. Being an undertaking of too much extent for one person to perform in any moderate time, it was divided into four parts, and committed to different persons known to be well qualified for the task. The first part of it, containing the Pentateuch, was printed about two years ago, and a considerable number of copies have been already dispersed. This done under the care of the Reverend Mr. John Stuart minister of Luss, has given very great satisfaction. The second part also under the care of Mr. Stuart is now printed, and will be soon published, which it is hoped, will be no less favourably received. The third part will require considerable time to finish. The fourth part containing the prophets, was committed to the Reverend

Dr. John Smith, minister of Campbelton, and was published last year.

IN a work of this kind, it is in vain to expect universal approbation. Some have found fault with the orthography used by the translators, but the Directors have the pleasure to be informed by a number of gentlemen who are believed to be among the best judges of the Gaelic language, that the manner in which this translation is executed, meets with their fullest approbation.

DR. SMITH, in translating that part of the Old Testament under his care, had been at very considerable pains to make himself acquainted with the Eastern style of writing, with the views of the Prophets, and with the particular events to which their predictions referred. In doing this, he found it necessary to consult a number of the most learned authors on these subjects, and from their observations with his own, he composed a Summary View of the Old Testament Prophets, explaining their figurative style of writing, and marking out the objects they had in view in each particular chapter. He flattered himself that such a work might be of particular use in the Highlands, where the poor people had no access to such books as were necessary for their understanding the Scriptures. The Directors being informed of this, and several of the Members having seen the manuscript, they approved much of his design, and agreed to be at the expence of printing 1000 copies in a frugal manner for the use of their schools. As it is hoped that this

book may be also of general use, it is since printed for sale by Mr. Charles Elliot bookseller in Edinburgh and London.

THE Society has been exposed to considerable expence by the late application to Parliament, by maintaining the schoolmasters formerly in the service of the Commissioners of the annexed estates, and by printing large impressions of several books for the use of their schools. The Directors, however, have the satisfaction to know, that from the liberal legacies, donations, and collections lately made for the Society, there is no delapidation of their capital; but on the contrary such an increase, that in two years at farthest they hope to be able without touching on their principal, considerably to extend their beneficent designs.

ON this occasion the Directors think it their duty thankfully to mention their benefactors.

THE piety and munificence of the late Right Honourable Lady Glenorchy have been long and well known to the world. The Directors of this society have reason to acknowledge, in terms of the highest regard, her liberality, and the confidence she has placed in them. In particular, by a latter-will executed the 6th December 1785, she gives in legacy "The sum of FIVE THOUSAND pounds Sterling to the Committee of the Society for "Propagating Christian Knowledge in Scotland, in trust "and for the purposes of promoting religion and in-

“dustry in the estates of the Earls of Breadalbane and
 “the Countess of Sutherland, either by catechists, schools,
 “missionaries, manufactures, or premiums, as shall be
 “thought most conducive to that end; and if suitable
 “encouragement is not given by the proprietors of afore-
 “said estates in carrying on the plans of the Committee
 “aforesaid, or if Elizabeth Countess of Sutherland should
 “die without leaving an heir of her own body, then the
 “Committee shall be at liberty to withdraw the bounty,
 “either in whole or in part, from either of these estates,
 “and lay out the interest of the above mentioned Five
 “Thousand pounds for the same purposes in any part of
 “the Highlands or Western Isles of Scotland, where
 “there shall appear to be the greatest occasion for it.”

THE legacy is noble, like the giver; it will be the ob-
 ject of the Committee faithfully to apply it in the way
 her Ladyship has directed.

THE Right Honourable Lady Charlotte Erskine had
 been in use to give for a number of years past, the sum of
 L.5 annually in donation to the Society. This year her
 Ladyship generously gave the sum of L.100.

THE Treasurer of the Society has informed the Di-
 rectors, that he has received by legacy of Miss Dewar
 of Canaan the sum of L.50; from the heirs of Captain
 Walter Riddel the like sum of L.50; and in donation
 from the Right Honourable the Earl of Hyndford the
 sum of L.20.

IT was intimated to the Directors, that the sum of L. 50 was given in donation by Miss Julia Wardrobe, but to be liferented by herself, she knowing it to be the intention of her mother deceased, the widow of the late Reverend Mr. Alexander Wardrobe minister of Whitburn, that this money should be so disposed of,

OF late years the collections obtained by the Corresponding Board of the Society in London have exceeded what were formerly known. The Directors have now the pleasure to inform their friends, that at the annual sermon and dinner in May last, the meeting was more respectable and numerous, and a larger collection was obtained than on any former occasion.

THE Earl of Hopeton was in the chair. He was attended by the Earls of Breadalbane and Fife, Sir Adam Fergusson, Mr Dempster, and other gentlemen, who all contributed liberally. The sum that day realized, exceeded L. 300.

FOR next year's annual meeting there were announced by permission for Stewards, his Grace the Duke of Argyll, the Right Honourable the Earls of Breadalbane and Fife, Henry Beaufoy Esq; M. P. and Alexander Anderson, Esq; merchant in London.

THE members of the Society being fully sensible of their obligations to their friends of the London Corresponding Board, did at their last general meeting unanimously vote their thanks to them for their very liberal

collection. Thanks were also voted to the Reverend Dr. Hunter and Mr. Mackintosh, their Secretaries, for their zeal and attention to the interests of the Society. In particular, the thanks of the general meeting were voted to the Right Honourable the Earls of Hopeton, Breadalbane, and Fife, Lord Vanvryhoven, the Reverend Edward Williams, James Taylor, Esq; Alexander Brodie, Esq; S. Search, Esq; and other annual subscribers, for their very liberal and generous donations, to be applied by the Directors in promoting the beneficent objects of the Society.

THE thanks of the Society were also voted to the Right Honourable the Earl of Kinnoul, for his liberal annual donation, and for his patronage of the Society; and to the Right Honourable Lord Balgonie, for the important services done by his Lordship to the Society while he was in London.

THE general meeting being informed that Mr Charles Elliot bookseller in Edinburgh, had given to the Committee of Directors 500 copies of a new translation of the Psalms and Paraphrases into the Gaelic language, to be distributed in the Highlands as the Directors should judge proper, they voted him thanks, and appointed his donation to be publicly acknowledged.

ON the whole, the Directors have the satisfaction to inform the public, that, to their apprehension, the affairs of the Society were never in a more prosperous state than at present.

The Establishment of the Society's Schools for the Year commencing 1st May 1787.

(For the State of all the Parishes in the Highlands and Islands of Scotland, the Reader is referred to the account of the Society published in May 1774.)

1. Where the names of Shires, Presbyteries, and Parishes, are blank in the following Table, they are understood to lie in the Shire, Parish, &c. named immediately above.
2. The Schools marked thus * were appointed to be erected as on the 1st May 1787, consequently no account of the state of such Schools can as yet be given.
3. Those marked thus † were erected previous to the first May 1786, but no reports are as yet come to hand.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total
Inverness	Uist	South Uist	Benbecula	Donald Carmichael	12 0 0	17	7	24
Ross	—	Barra	Borough	Hugh Dunbar	12 0 0	18	4	22

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys	Girls.	Total.
Rofs	2 Uist	Island of	St Kilda	Alex. M'Leod, cat. (1)	25 0 0			
—	3 —	Harris	—	Ang. M'Leod, mis. (2)	12 0 0			
—	4 Lewis	Lochs	Lochs	John M'Iver	10 0 0	28	1	29
—	5 —	Barvas	Swainpost	Donald M'Donald	12 0 0	20	5	25
Inverness	1 Skye	Barcadale	—	Neil Beaton, cat. (1)	14 0 2			
—	2 —	Small Isles	Muck	Hugh M'Dougal	12 0 0	47	7	54
—	3 —	Kilmuir	Kilmuir	Andrew Graham	10 0 0	36	8	44
Rofs	1 Lochcarron	Lochbroom	Little Strath	Farquhard Sinclair	12 0 0	16	8	24

(1) These two catechists are maintained upon a mortification of L. 444 : 8 : 10 two thirds of a penny, made by the late Alexander M'Leod, Esq; Advocate. — The last mentioned catechist officiates also in the parish of Dornith, in this presbytery, and in the parish of Glenelg, Lochcarron presbytery.

(2) This missionary is maintained by the Society, in consequence of a mortification of L. 333 : 6 : 8 made for that purpose by the late Alexander M'Leod, Esq; Advocate.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total
Rois	2 Lochcarron	Glenelg	Knoidart	John Cameron	12 0 0	21	6	27
—	3 —	Lochalsh	Strathafcaig	Alex. Stalker *	10 0 0			
Inverness	1 Abertarph	Boleskine	Fort Augustus	Hugh Christie	15 0 0	77	7	84
—	2 —	—	—	Mr. Gordon's, assist. (1)	10 0 0			
—	3 —	Killmally	Drumfern	Patrick Stewart	12 0 0	36	3	39
—	4 —	Kilmanivaig	Böhuntine	John McMillan	10 0 0	41	7	48
—	5 —	—	Breray	Dun. Cameron & son	10 0 0	34	7	41
—	6 —	Urquhart	Mickly	Alex. M-Rae	14 0 0	29	4	33
—	7 —	—	Glenmorison	William Sinclair	12 0 0	23	5	28
—	8 —	Laggan	Glenrum	Donald M'Kenzie †	10 0 0			
—	9 Mull	Morven	Kyle	John Frazer	10 0 0	60	8	68
Inverness } & Argyle }	1 —	Ardnamurchan	Strontian	James M'Lean	12 10 0	42	10	52
—	2 —	—	Arifaig	Donald Cameron	12 0 0	21	1	22

(1) Mr. Gordon rector of the grammar school at Fort Augustus, Abertarph.

(1) Mr. Gordon rector of the grammar school at Fort Augustus, Abernethy.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.
Inverness } & Argyre } 3 Mull		Kilfinichen	Icolmkill	Robert Colquhoun	10 0 0	37	11	48
— 4 —	—	Kilminian	Ulva	Charles Taufe	10 0 0	49	6	55
— 5 —	—	Tiree	Tiree Island	Patrick Campbell	10 0 0	25	1	26
— 6 —	—	Torofay	Kinlochspelveie	William Stewart (1)	6 0 0	43	11	54
— 7 —	—	—	Glenan	Peter Christie (1)	6 0 0	28	4	32
Argyle 1 Inverary		Inverary	Glenarey	Donald McFarlan (2)	5 0 0	23	17	40
— 2 —	—	Kilmartin	Duntroon	John Campbell	9 0 0	37	19	56
— 3 —	—	North Knapdale	Doct	John McAlpine	14 0 0	30	15	45

(1) The parish gives L.4 additional salary to each of these schools.

(2) His Grace the Duke of Argyre gives L.5 additional salary to this school.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys	Girls.	Total.
Argyle	4 Lorn	Ardchattan & Muckearn }	Ferlechan	Donald Turner	12 0 0	35	9	44
—	5 —	Kilninver	Duachai	John M'Corquodale	10 0 0	64	32	96
—	6 —	Kilchrenan & Dallavick }	Coallaig	James Campbell	12 0 0	20	10	30
—	7 —	Lefmore	Slate Quarry	Patrick M'Farlane	12 0 0	44	11	55
—	8 —	Kilbrandon	Lung Island	Alexander M'Farlane	10 0 0	55	25	80
—	9 —	Glenorchy	Achalader	Hugh Fletcher (1)	12 0 0	21	5	26
Bute and } Argyle	1 Denoon	Denoon	Kilmun	Peter Crawford	10 0 0	26	17	43
—	2 —	Lochgoilhead	Cairndow	Colin Brown	10 0 0	48	21	69
—	3 —	Kilfinan	Otter	J. Weir	10 0 0	37	21	58

(1) The parish gives L.4 additional salary to this school.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys	Girls	Total.
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<i>Stnce.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Minster.</i>	<i>Salary.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Bute and Argyle } 4	Denoon	Rothfay	Shalunt	Mat. Bannatine	10 0 0	51	10	61
—	5	Denoon	Toward	James Forbes	10 0 0	33	15	48
—	6	Kintyre	Barr	John Campbell	8 0 0			40
—	7	Kilcalmonel	Whitehouse	Neil M'Murphy (1)	7 0 0			42
—	8	Jura and Colonfy	Scalafig	Donald M'Neil	10 0 0	46	4	50
—	9	Skipnefs	Skipnefs	Hec. Cruickshanks (2)	5 0 0	48	12	60
—	10	Bowmore and } Kilmonie	Bowmore	James Wright	10 0 0	47	3	50
—	11	Kilbride	Kilbride	John M'Wattie†	10 0 0			
—	12	Campbelton	Campbelton	Gilbert M'Donald	12 0 0	81	21	102

(1) The Right Hon. Lord Stonefield gives L. 5 additional salary to this school.

(2) Mr Campbell of Shawfield gives L. 5 additional to this school.

Shire.	Presb.tery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.
Bute & Argyle } 13	Kintyre	Gigha	Gigha	Donald M'Farlan (1)	5 0 0	24	16	40
— 14	—	Kircalmonel	Kilmichael	Patrick M'Arthur (2)	6 0 0	—	—	48
Dumbarton 1	Dumbarton	Lufs	Muirland	Donald M'Gregor	10 0 0	68	38	106
— 2	—	Buchanan	Sallachy	Robert M'Lean	10 0 0	21	17	38
Perth 1	Dumblane	Balquhidder	Lochearnhead	Alex. M'Farlane	10 0 0	40	18	58
— 2	—	Callander	Bridge of Turk	Walter Gracme	10 0 0	68	32	100
— 3	—	Aberfoyl	Aberfoyl	Patrick Stewart	10 0 0	48	16	64
— 4	Auchterarder	Comrie	Glenlednaig	Hugh Cameron	16 0 0	62	40	102

(1) The parish gives L. 5 additional to this school.

(2) Mr. M'Donald of Largie gives L. 6 more to this school.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls	Total.
Perth	5 Auchterarder	Comrie	Glenartney	John Lumisdane (1)	10 0 0	36	20	56
—	6 —	Muthill	Glenroar	Andrew Buchanan	10 0 0	71	18	89
—	7 Perth	Moniezie	Logie Almond	Find. M'Diarmid (2)	7 0 0	37	12	49
—	8 Dunkeld	Killin	Ardeonaig	Gilbert Fergusson	10 0 0	59	28	87
—	9 —	Kenmore	Lawers	John Fergusson (3)	5 0 0	31	29	60
—	10 —	—	Moreinch	Patrick M'Pherson (4)	8 0 0	63	22	85
—	11 —	—	Ardallanaig	John Campbell (5)	5 0 0	46	17	63

(1) L 5 of this was paid by the Commissioners on the Annexed Estates.

(2) The Heritors give L.4 more to this school.

(3 & 4) The Earl of Breadalbane gives L.4 more to each of these two schools.

(5) The parish gives L.4 additional salary to this school.

Shire.	Presbytery.	Parish.	Station.	Misr.	Salary.	Boys.	Girls.	Total.
Perth	12	Dunkeld	Shian	Duncan M'Gibbon	10 0 0	60	24	84
—	13	Little Dunkeld	Aldwad	Peter M'Farlane	10 0 0	52	32	84
—	14	—	B.shoprick	James M'Gregor	8 0 0	46	14	60
—	15	—	Drumore	Alexander Duff	10 0 0	72	45	117
—	16	Kirkinichael	Glenfhee	Alexander Robertfon	12 0 0	22	12	34
—	17	Dunkeld	Fofs	John Forbes	12 0 0	95	29	124
—	18	—	Grandtully	Donald Campbell	10 0 0	78	40	118
—	19	—	Dercullich	Donald Fleming	11 10 0	53	18	71
—	20	Blair Athole	Auchgoil	Duncan Fergusfon	10 0 0	27	13	40
—	21	Fortingall	Cluniemore	Duncan Robertfon	10 0 0	58	14	72

<i>Shire</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Master.</i>	<i>Salary.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Perth	22	Dunkeld	Fortingall	George Menzies	10 0 0	43	20	63
—	23	—	Glenlyon	Donald M'Gregor	10 0 0	41	35	76
—	24	—	Roro	Duncan M'Arthur (1)	5 0 0	36	24	60
—	25	—	Strathfillan	William Rose (2)	7 0 0	33	12	45
K	26	—	Glendockart	James M'Intyre (3)	5 0 0	43	23	66
Forfar	1	Meigle	Drumfork	John Shaw	14 0 0	60	18	78
—	2	—	Folda	Patrick Hall	10 0 0	35	17	52
—	3	Brechin	Bridge of Tarf	William Cook	10 0 0	20	7	27

(1) The salary given by the Society to this school is an addition to a mortification of the yearly sum of 100 marks Scots, or L. 5 : 11 : 1 $\frac{4}{5}$ Sterling, made by the late Mr. Alexander Campbell, who was some time ago minister of this parish.

(2 & 3) The Earl of Breadalbane gives L. 5 more to each of these schools.

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Master.</i>	<i>Salary.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Aberdeen	1 Kin. O' Neal	Tulloch	Little Kinord	Murdoch M'Farlane	14 0 0	48	14	62
—	2 —	Crathie & Braemar	Invercauld	Duncan M'Murich	12 0 0	51	28	79
—	3 —	Glengarden	Tordarroch	George Thomson	14 0 0	39	18	57
—	4 —	Migvie & Tarland	Craigielie	David Callum	10 0 0	25	10	35
—	5 Alford	Strathdon	— rdlier	William Graffick	12 0 0	32	12	44
—	6 Fordyce	Fordyce	Portfroy	John M'Farlane	7 0 0	82	32	114
—	7 —	Rathven	Buckie	Alexander Burgefs	14 0 0	114	34	148
Banff	1 Strathbogie	Ruthven	Ruthven	John M'Kenzie	14 0 0	42	8	50
—	2 —	Marnoch	Abercharder	Alexander Calder	10 0 0	47	18	65
—	3 —	Belly	Achnabridge	Patrick Robertson	14 0 0	112	24	136

Shire.	Presbytery	Parish.	Station.	Master.	Salary.	Boys.	Girls	Total.
Banff	4 Strathbogie	Tyrie	Cairnewhinny	John Saunders (1)	6 0 0	14	5	19
—	5 Aberlour	Inveraven	Deakie	John Fleming	15 0 0	80	15	95
—	6 —	Knockando	Archieston	Daniel Cruickshanks	10 0 0	30	3	33
—	7 —	Aberlour	Glenrinish	James Forbes		51	10	61
Inverness	1 Abernethy	Kirkmichael	Tomaclachan	Donald M'Donald	12 0 0	33	12	45
—	2 —	Abernethy	Braes of Abernethy	David M'Bean	9 0 0	37	15	52
—	3 —	Kingusley	Kingusley	John M'Gregor	10 0 0	23	1	24
—	4 —	Alvey	Croftcarnoch	Donald Robertson (2)	5 0 0	25	5	30
—	5 —	Cromdale	Granton	John Elliot	10 0 0	50	15	65

(1) This school, erected on the first of May 1786, Sir William Forbes of Pitligo, Bart. gives L.6 additional salary.

(2) Mr M'Intosh of Bolneshpie gives L.5 in addition to this school.

Shire.	Presbytery.	Parish.	Station.	Masters.	Salary.	Boys	Girls	Total.
Inverness	6	Abernethy	Duthill	James Grant	10 10 0	19	14	33
—	7	—	Dell of Rothie- murchus	Alexander Harvey	9 0 0	21	12	33
Banff	1	Turreff	Newbyth	John Urquhart (1)	10 0 0	47	18	65
Elgin	1	Forres	Tilliedyvie	Peter Cumming	10 0 0	10	7	17
Nairn	1	Nairn	Calder	James Rolfe *	10 0 0	—	—	—
—	2	—	Dalroy	James Catanach	10 0 0	29	5	34
Inverness	1	Inverness	Inverness	Robt McComie, Alex. Frazer, af. } (1)	30 0 0 25 0 0	115	61	176
—	2	—	Manufactory	Duncan Cameron	5 0 0	46	49	95
—	3	—	Obriachan	Lauchlan McLauchlan	10 0 0	20	—	20

(1) Mr Urquhart of Blyth gives L.2 additional to this school.

(2) This school was built and endowed upon a mortification of L.1200 Sterling, made by the late John Raining of Norwich, 1563.

(2) This school was built and endowed upon a mortification of L.1200 Sterling, made by the late John Kinning of Norwich, Esq.

(79)

Shire.	Presbytery	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.
Inverness	3	Inverness	Dores	Hew Cumming	10 0 0	28	11	39
—	4	—	Daviot	John M'Ewan	10 0 0	30	12	42
—	5	—	Kirkhill	John M'Pherson	12 0 0	30	24	54
—	6	—	Petty	Angus Frazer	12 0 0	45	15	60
Ross	1	Chanonry	Kilearnan	John Noble	12 0 0	34	24	58
—	2	—	Kirkmichael	William Forbes (1)	8 10 0	30	28	58
—	3	Dingwall	Urquhart	William M'Intosh	14 0 0	66	38	104
—	4	—	Urray	Alexander Grant	10 0 0	35	28	63
—	5	—	Alness	John M'Intosh	9 0 0	27	25	52

(1) The parish gives L. 3 additional to this school.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys	Girls.	Total.
Rofs	6 Dingwall	Kiltearn	Culbain	Alex. Campbell	10 0 0	50	23	73
—	7 —	Fodderty	Tolly	Thomas Davidson	12 0 0	17	12	29
—	8 —	Contin	Strathgarve	Alex. McDonald	12 0 0	20	8	28
—	9 Tain	Kilmuir	Calrichie	George Rofs	10 0 0	40	23	63
—	10 —	Tain	Inver of Tain	Donald Rofs	12 0 0	29	9	38
—	11 —	Rosekeen	Balvraid	John Rofs	8 0 0	37	25	62
Sutherland	Tongue	Farr	Auchues	John Robertson	10 0 0	32	14	46
—	2 —	Diurnes	Cambusindun	William Calder	10 0 0	18	11	29
—	3 Dornoch	Creech	Invershean	John Sutherland	9 0 0	10	5	15

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Master.</i>	<i>Salary.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>	
Sutherland	4	Dornoch	Kildonan	Cain	John Clark	9 0 0	36	10	46
—	5	—	Jornoch	Skibo	James M'Kay	8 0 0	17	6	23
Caithness	1	Caithness	Wick	Ulster	John Tulloch (1)	9 0 0			52
—	2	—	—	Nofe	Donald Craig (2)	9 0 0	25	8	33
—	3	—	—	Kiefs	James Carment (3)	12 0 0	37	18	55
—	4	—	Halkirk	Achinarris	Charles Loutit	10 0 0	34	10	44
—	5	—	Reay	Bunahaven	John M'Kay	9 0 0			18
—	6	—	Latheron	Dumbeath	Francis Tait	10 0 0			7
—	7	—	—	Clyth	Robert Finlayson *	8 0 0			

(1, 2, & 3,) These three schools were endowed by the late Mr. William Hallowell, Chaplain to the Charity Work-house in Edinburgh, and are called *Hallowell's schools* in terms of his mortification.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys.	Girls.	Total.
Caithness	8	Canisby	Stroma Island	William McCulloch *	10 0 0			
Orkney	1	Birsay & Harray	Harray	Heclor McLean	12 0 0	63	15	83
—	2	—	Ingfay	Thomas Burwick	4 10 0	19	15	34
—	3	Firth & Stenness	Garmiston	Mitchel Spence	9 0 0	38	16	54
—	4	Kirkwall	Oback	Magnus Linklater	8 0 0	30	12	42
—	5	Durness	Stronza	John Skethway (1)	5 0 0	15	1	16
—	6	—	Yarpha	George Loutit	10 0 0	32	14	46
—	7	Zetland	Sandness	George Chyne	7 0 0	26	7	33
—	8	—	Foula Island	William Hepry	3 0 0	15	10	25
—	9	Tingwall	Wecdale	George Clunie	6 0 0	38	15	51
—	10	Dunrofsness	Ridwick	James Strong *	10 0 0			

(1) The parish gives L.5 more.

(1) The parish gives L. 5 more.

Shire.	Presbytery.	Parish.	Station.	Master.	Salary.	Boys	Girls	Total
Orkney	11 Zetland	Dunrofsnefs	Fair Isle	John Irvine	7 0 0	17	13	30
Dumfries	1 Dumfries	Troqueer	Whyniehill	William Paterfon	10 0 0	28	33	61
—	2 Penpont	Tynron	Tynron	Robt M ^c William (1) †	22 0 0			
Lanark	1 G ^a gow	Glasgow	Glasgow city	John M ^c Kellar (2)	15 0 0	29	19	48
Edinburgh	1 Edinburgh	Edinburgh	Edin. city	Alex. M ^c Gregor (3)	15 0 0	67	11	78
—	2	—	Charity work-house.	Two schools (4)	10 0 0			
To John Saunders, a superannuated man,					5 0 0			

(83)

(1) Besides a salary to this school, the Society gives annally to the minister and kirk-session of Tynron, for behoof of the poor of the parish, agreeable to the will of the mortification of John Gibson of London, Esq; L. 13 Sterling.

(2 & 3) These two schools were erected for the purpose of teaching poor Highlanders and their children.

(4) These two schools are supported upon a mortification made by the late William Hallowell, chaplain to the faint, work-house

SPINNING-SCHOOLS.

Shire.	Presbytery.	Parish.	Station.	Missrs.	Salary.
Inverness	1 Abertarph	Bolckine	Fort Augustus	Margaret M'Intosh	6 0 0
—	2 —	Morven	Morven	Mrs Frazer	6 0 0
—	3 Skye	Kilmuir	Kilmuir	Mrs Graham	5 0 0
—	4 Inverness	Inverness	Inverness	Elisabeth M'Comie	8 0 0
—	5 Aberneathy	Rothiemurcus	Dell of Rothie- murcus	Katharine Grant	4 0 0
Ross	1 Chanonry	Kilmuir Wester	Kilmuir Wester	Eliz. M'Connochie	7 0 0
—	2 Dingwall	Fodderty	Tolly	Mrs M'Kenzie	6 0 0
—	3 —	Allness	Allness	Mrs M'Intosh	5 0 0
—	4 —	Urray	Fairburn	Mrs Grant	4 0 0
—	5 —	Urquhart	Culbokie	Mrs M'Phaill	6 0 0

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Misses.</i>	<i>Salary.</i>
Caithness	1 Caithness	Dunnet	Dunnet	Ann Oliphant	6 10 0
—	2 —	Wick	Kiefs	Mrs Carnent	4 0 0
Aberdeen	1 Kin. O'Neal	Wester Micras	Wester Micras	Elizabeth Taitard	6 0 0
Perth	1 Dumblane	Callander	Bridge of Turk	Mrs Graham	6 0 0
—	2 —	—	Port of Monteith	Mary M'Gregor	5 0 0
—	3 Dunkeld	Kenmore	Shian	Margaret Campbell	5 0 0
—	4 —	Dull	Grandtully	Mrs Campbell	5 0 0
—	5 —	Weem	Weem	Mary M'Gregor	5 0 0
—	6 —	Kenmore	Moreinch	Mrs M'Intyre	3 0 0

<i>Shire.</i>	<i>Presbytery.</i>	<i>Parish.</i>	<i>Station.</i>	<i>Mistress.</i>	<i>Salary.</i>
Argyle	1 Inverary	Kilmartin	Duntroon	Mary Campbell	5 0 0
—	2 Lorn	Laggan	Laggan	Margaret M'Donald	3 0 0
—	3 —	Kilninver	Duachai	Ann M'Kenzie	5 0 0
—	4 —	Muckearn	Muckearn	Janet M'Callum	3 0 0
—	5 —	Glenorchy	Glenorchy	Mary Smith	8 0 0
—	6 Kintyre	Kilcalmonel	Whitehouse	Ann Campbell	5 0 0
—	7 —	Kilbride	Kilbride	Mrs M'Wattie	5 0 0
—	8 —	Skipness	Skipness	Jean Cruikshanks	6 0 0
—	9 —	Colonsay	Scalafay	Janet M'Lean	5 0 0

List of Schoolmasters and Schoolmistresses formerly employed by the Commissioners on the Annexed Estates, for whom the Society makes a temporary provision, though not enrolled on their list, before receiving the sum allowed by Parliament out of the debts due by the said Estates, payable to Government.

SCHOOLMASTERS.

Estate of Perth.

Strelitz,	* L. 5	4	0	James Brown.
Craigneich,	5	0	0	Andrew Buchannan.
Glenartney,	5	0	0	John Lumfdaun.

Estate of Arnprior.

Strathyre,	5	0	0	John Ferguson.
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Estate of Lochgary.

Lochgary,	4	0	0	Donald Cameron.
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Estate of Strowan.

Kinlochrannoch,	10	0	0	Archibald Campbell,
Finnart,	10	0	0	Roderick Kennedy.
Glenorchty,	7	0	0	Alexander Robertson.
CamagranandCarrie,	5	0	0	G. Cummin & Jo. Car-

Estate of Lockiel.

Kinlocharkaig,	21	13	4	Alexander M'Intosh
Strathlochie,	10	0	0	Alexander M'Phee.
Mamore,	11	13	4	Duncan Cameron.

Estate of Clunie.

Clunie,	11	13	4	Ewan M'Pherson,
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Estate of Cromarty.

Coigach,	12	10	0	Donald Lyon.
South Uist,	10	0	0	James Beverley.

L. 133 14 0

* The above salaries may appear disproportioned, but it is observed, that where the salaries here given are small, they are made up by the inhabitants of these districts by agreement; where they are large, the masters have nothing else, or a greater sum is given on account of merit and service.

SCHOOLMISTRESSES.

To Mrs. Campbell spinning-mistress, Crief, L. 10	0	0
Mrs. M'Leish ditto, at Muthill,	5	0 0
Mrs. King ditto, at Auchterarder,	8	0 0
Mary M'Nab ditto, at Boglot near Callander,	8	0 0
Mrs. M'Ewen ditto, at Callander,	2	0 0
Mrs. M'Diarmed ditto, at Kilochrannoch,	8	0 0
The Spinning-mistress at Clunie,	2	0 0
Mrs. Gillespie at Dunblane	5	0 0
	<hr/>	
	L. 48	0 0

THE PRESIDENT, DIRECTORS, AND OFFICERS

OF THE

SOCIETY, FOR THE YEAR 1787.

EARL OF KINNOUL, PRESIDENT OF THE SOCIETY.

Committee of Directors.

Sir John Belches, Bart. President of the
Committee.

The Earl of Hyndford.

Rev. Sir Henry Moncrief, of Wellwood, Bart.

Rev. John Erskine, D. D.

Rev. William Gloag, D. D.

Rev. Thomas Randal.

Rev. Andrew Hunter, D. D.

Rev. John Kemp.

Rev. Thomas Snell Jones.

Robert M'Intosh, Esq; Advocate.

Mr Andrew Hamilton.

Mr John Moncrieff.

Mr John Gloag, Merchant in Edinburgh.

Mr Horace Cannon, Clerk to the Signet.

Isaac Grant, Esq; Clerk to the Signet.

} Ministers
of Edinburgh.

Officers of the Society.

John M'Farlan, D. D. Secretary.

William Galloway, Esq; Dean of Guild and
Merchant in Edinburgh, Comptroller.

Robert Chalmers, Esq; Accomptant General
of Excise, Accomptant.

John Davidson, Esq; Writer to the Signet,
Treasurer.

James Forrest, Esq; Writer to the Signet,
Clerk.

Mr James Bonar, joint Clerk.

Mr Archibald Lundie, Writer to the Signet,
Bookholder.

M. Gray, front of the Exchange, Bookfeller.

Mungo Watson, Beadle.

*Annual and other Benefactions are received by
the following Persons.*

IN EDINBURGH,

By John Davidfon, Esq; Writer to the Signet,
Treasurer to the Society.

IN LONDON,

By Thomas Coutts, Esq; Banker in the
Strand.

John M'Intosh, Esq; No. 8. North side
of the Royal Exchange, Secretary to
the Society.

William Fuller, Esq; and Son, Bankers
Lombard-Street.

Form of a Bequest or Legacy.

Item, I give and bequeath the sum of
to the Society in Scotland
for Propagating Christian knowledge, to be
applied (to the purposes of the first or second
patent, as the donor pleases.)—See
both patents, p. 54 and 59, of the account
of the Society, published in May 1774.

Those who may be pleased to favour
this Society with Bequests or Legacies, are
intreated to express their intention in the
very words above directed; and particularly
to take care that the words, *in Scotland*,
be not omitted.

THE END.

